"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard.

"So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

"For the man was above forty years old, on whom this miracle of healing was shewed.

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

"For to do whatsoever thy hand and thy counsel determined before to be done.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thine holy child Jesus.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." The Acts IV: 13-33.

Peter and associates continued to preach publicly and were again arrested.

"And when they had brought them, they set them before the council: and the high priest asked them,

"Saying, Did not we straitly command you that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

"When they heard that, they were cut to the heart, and took counsel to slay them." The Acts V: 27-33.

2. By Paul.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the Grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

"Wherefore I take you to record this day, that I am pure from the blood of all men.

"For I have not shunned to declare unto you all the counsel of God." The Acts XX: 22-27.

"And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

"And the same man had four daughters, virgins, which did prophesy.

"And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

"And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

"And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

"Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done." The Acts XXI: 8-14.

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3. By Stephen.

Stephen was chosen one of the seven to look after temporal affairs of the church, but he also continued his spiritual ministry.

"And Stephen, full of faith and power, did great wonders and miracles among the people." The Acts VI: 8.

He was arrested. When questioned by the high priest he replied with an extended expository discourse with this rebuke by way of conclusion:

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

"Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

"Who have received the law by the disposition of angels, and have not kept it.

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." The Acts VII: 51-60.

C. *As Taught by the Apostles*

1. By Peter.

"And who is he that will harm you, if ye be followers of that which is good?

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

"For it is better, if the will of God be so, that ye suffer for welldoing, than for evildoing." I Peter III: 13-17.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Peter IV: 12-16.

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2. By Paul.

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Ephesians VI: 10-20.

Commentary

Courage is one of the four cardinal virtues of the Greeks; it is a virtue that is universally admired by all peoples in all ages. Among the less developed morally, however, emphasis is placed upon martial courage and other manifestations of so-called physical courage. In case of persons and societies that have attained a high state of moral development the virtue of courage is manifest in defense of truth and justice and in the interest of the permanent welfare of mankind. This is commonly called moral courage. It calls for ability to stand boldly for right in face of derision, material loss, social ostracism, or even jeopardy of life. Thus moral courage often includes physical courage, manifested as courage to sustain loss even unto death, rather than to engage in physical aggression. Some of the highest manifestations of moral courage may be mistaken by the morally backward for cowardice; yet the non-resistant attitudes shown by Jesus on various occasions are probably the highest manifestations of his great moral courage.

The meek and lowly man of Nazareth is not commonly thought of as a type of the courageous man. The term, "Lamb of God," applied to him, seems rather remote from that virtue so admired by primitive men. Furthermore, in the New Testament, scarcely anything is said directly of courage as a virtue; much less than in the Old Testament. The repeated admonition to Joshua, "Be strong, and of good courage," is directly related to the martial life of the early Hebrews and is somewhat in contrast with Jesus' admonition to Peter in Gethsemane, "They that yield the sword shall perish by the sword."

Yet notwithstanding this absence from the New Testament of comment about courage in the abstract, this historical record, especially the Gospels and the Acts of the Apostles, contain the finest examples of moral courage in all history. Jesus' denunciation of the hypocrisy of the scribes and Pharisees brought upon him their undying enmity, which finally led to his crucifixion. Although he anticipated this outcome of his ministry he did not cease to denounce the pretensions of these hypocrites. When Jesus healed the sick on the Sabbath, he did so, on some occasions at least, in face of a charge of violation of the Mosaic law with death penalty attached. When he publicly declared his divine mission in response to the efforts of his Jewish enemies to entrap him, he faced a charge of blasphemy for which the Mosaic law also provided capital punishment. It was only the restraining power of Roman rulers and Roman law and in some instances of a multitude of believers, that saved him from immediate destruction. The final test of his moral courage, however, was that night in the Garden of Gethsemane when he submitted to arrest, was deserted by his disciples, and went without friend or associate to his fateful trial and torturous death. This is one of the greatest examples of moral courage, although its non-resistant form is quite in contrast with martial courage.

The apostles later emulated their Master in the boldness with which they carried on the cause of Christianity and in the endurance of the penalties that were heaped upon them.

These are all splendid examples of how consecration to a great cause enables one to overcome all obstacles and to endure all things for the sake of the cause. They very well illustrate the power of sincere faith in the cause of human salvation and the value of moral courage in bringing about the desired end.

Now, no less than two thousand years ago, moral courage wins in the end. Now, as then, there is the risk of immediate loss of prestige and indefinite postponement of recognition of true worth. As the world becomes more enlightened, however, the chances of immediate recognition of the worth of a morally courageous individual are improved. So it has happened in recent times that men of great moral courage have sometimes been recognized for their worth by their own generation. Certainly the demand for such men in places of public responsibility is growing. It is partly because this demand is not unanimous that there is still need of great moral courage. It is an every day demand in public life, not upon officials alone, but upon every citizen. It calls for defense of constitution and laws enacted for the welfare of humanity, but resisted by some individuals because these laws interfere with their private gain or with their individual indulgences. It is always easier to yield to these objectors than it is to stand boldly in defense of policies directed towards the ultimate good of mankind. This kind of defense is often held up to ridicule as the work of over-pious individuals; the term, "professional reformers" and other such epithets are used freely in reply to arguments, all of which indicate the absence of sound thinking on the part of the one who uses them. They indicate a want of clearness of thought in regard to the problems involved, or a substitution of narrow selfish interests for sound moral judgment and public spirit.

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PROBLEMS

1. Explain how it is possible for a person to have both great courage and great meekness.

2. Explain and illustrate the meaning of these metaphors, "the Lamb of God" and "the Lion of the tribe of Judah."

3. Give illustrations of how moral courage has been a very important factor in the history of religion.

4. Give examples of the part played by moral courage (a) in political progress; (b) in social reforms.

5. Why is moral courage more widely admired than manifested?

6. By what means may a youth cultivate moral courage?

CHAPTER XXI

COVETOUSNESS

In numerous places in the Gospels the Ten Commandments, including covetousness, are reaffirmed; e. g., Mark VII: 20-23, already quoted in Chapter X.

"Be ye therefore followers of God, as dear children;

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

For this ye know that no whoremonger, nor unclean person, nor *covetous man, who is an idolater,* hath any inheritance in the kingdom of Christ and of God." Ephesians V: 1-5.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness,* which is idolatry:

"For which things' sake the wrath of God cometh on the children of disobedience." Colossians III: 5, 6.

"*Let your conversation be without covetousness;* and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews XIII: 5, 6.

"In his farewell address to the elders of Ephesus, Paul speaks thus:

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"*I have coveted no man's silver, or gold, or apparel.*

"Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." The Acts XX: 32-34.

"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

"I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

"I can do all things through Christ which strengtheneth me." Philippians IV: 10-13.

Commentary

The development of modern biology and the behavioristic psychology has tended to direct all scientific study of human nature and character to overt acts. This point of view and method has also characterized some of the recent studies in character education, all of which tends to minimize the importance of ideals and attitudes.

It is true that overt action is the matter of major concern in the relations of primitive peoples, as it is also in the Ten Commandments. The tenth of these Commandments, however, is concerned with a condition of mind and puts under the ban the all too common disposition to harbor that attitude called covetousness. Observance of this commandment would forestall many of the overt acts condemned in the preceding commandments; e. g., theft, adultery, murder.

Any attempt to control conduct that ignores attitudes and ideals is doomed to ultimate failure. Among the unwholesome attitudes may be named, in addition to covetousness, and often closely associated with it, selfishness, pride, envy, and ill will.

How may covetousness be overcome? By two methods: by the limitation of desires for material things or other goods that cannot be shared by all who have the capacity and energy to acquire; and by centering ambition primarily upon spiritual goods, in the broad sense of that term as it is used in philosophy; i. e., all non-material goods such as knowledge, wisdom, artistic appreciation, and moral and religious values. High attainment in any one of these does not prevent anyone else from sharing equally in the same values; on the contrary, high attainment by one helps rather than hinders others. This is not to deny the value of material possessions, nor to detract from their importance as means to spiritual ends. They should, however, be regarded always as means, never as ends in themselves. They should also be so managed as best to provide equal opportunities to all for spiritual growth in proportion to capacity and legitimate ambition. This is a major problem of social justice and a chief function of the state.

The Stoic attitude of limiting desires instead of trying without limit to satisfy them, had in it an element of moral value. It requires, however, much wisdom to use and not to abuse this quality of character. It should not be applied to desire for spiritual attainments, either individual or social; that is, it should not be permitted to interfere with individual and social progress.

Covetousness is commonly associated with ambition for self-gratification or self-exaltation. Ambition directed toward social progress commonly eliminates covetousness.

PROBLEMS

1. Why is a covetous man called an idolater?

2. Enumerate (a) some of the causes of covetousness; and (b) some of its consequences. Give illustrations.

3. (a) What phases of contemporary social conditions tend to stimulate development of covetousness.

(b) What, if anything, may society do to correct these evils?

4. Suggest some ways by which a youth may forestall development of the attitude of covetousness.

CHAPTER XXII

HOSPITALITY AND LIBERALITY IN GIVING

"Then said he (Jesus) also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind:

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke XIV: 12-14.

A noteworthy series of exhortations pertaining to conduct includes the following:

"Distributing to the necessity of saints; given to hospitality." Romans XII: 13.

"Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may bound to every good work:

"(As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

"Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

"While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

"And by their prayer for you, which long after you for the exceeding grace of God in you.

"Thanks be unto God for his unspeakable gift." II Corinthians IX: 5-15.

"Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, *that he may have to give to him that needeth.*" Ephesians IV: 28.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, *given to hospitality,* apt to teach;" I Timothy III: 2.

"For a bishop must be blameless, as the stewart of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

"*But a lover of hospitality,* a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus I: 7-9.

"Use hospitality one to another without grudging." I Peter IV: 9.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews XIII: 2.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Oh when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew XXV: 31-46.

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" The Acts XX: 35.

Commentary

Hospitality and liberality in giving or in sharing material goods and comforts with immediate associates, or others received as guests, are virtues quite common among primitive peoples. "Such as I have that give I unto thee" is representative of a wholehearted attitude characteristic of some races of people who were but recently rated as savages. This attitude is also not uncommon among peoples who are by force of circumstances isolated from their fellows much of the time, such as dwellers on ranches. Hospitality, however, means much more than giving or sharing material goods; it includes also a generous, friendly attitude, making people mentally as well as physically comfortable. In this respect the example of Epicurus is well worthy of consideration. This aspect of his character is too commonly overlooked because of the popular meaning that has become attached to the term Epicurean. Epicurus sought pleasure in association with friends under the most simple and unpretentious conditions. Satisfactions were obtained in conversation rather than in expensive food or in labor-making forms of service. Plain living greatly reduces expense and physical labor and, therefore, tends to make the practice of hospitality within the reach of all. High thinking adds nothing to material costs but very much to the joys and lasting benefits of hospitality.

The tendency in modern society is to make entertaining so formal and elaborate as to take all the joy and personality development out of it. It often becomes chiefly a method by which the rich exhibit their wealth, and by which their social rivals of more moderate means become financially and sometimes morally ruined.

A great need of the present is a nearer approach to the simple life—a type of life that will eliminate mere display of wealth and consumption of costly things, and will substitute for these cultivation of intellectual, moral, aesthetic, and spiritual values. In a society of this type these values may be fully shared by all in the community life.

These conditions will also make liberality in giving easier, not simply as charity, however; but as a matter of justice to individuals and to communities. This will include giving to public causes as well as to meet the needs of unfortunate individuals. The older distinction between justice and benevolence is being broken down as students of ethics acquire a broader vision of human relations and obligations. Giving in proportion both to private and public need and to one's ability to give has become recognized as a moral obligation. One of the manifestations of the moral character of the individual is his willingness thus to give, and that without recompense.

Through application of science to social work great progress is being made over the methods of charity practiced in New Testament times; although these ancient methods still persist in some communities. The more scientific methods now current in organized charities have largely eliminated the personal relations between giver and receiver, without interfering with the opportunity of the giver to be liberal. Behind it all is an effort to make the giving most effective in terms of developing personalities, which often calls for giving in the form of personal service that will help people to help themselves, instead of pauperizing them through charity.

PROBLEMS

1. (a) In the transition from primitive to modern urban life should hospitality as a quality of character be diminished, or should it be transformed and manifested on a higher plane?

(b) If the latter, how should it be transformed, and how manifested?

2. Why is giving without recompense most to be commended?

3. Explain how giving may be robbed of its moral quality by the attitude of the giver. Illustrate from life and from literature.

4. Compare modern methods of administering charity with the methods of New Testament times.

5. Give examples of how hospitality and liberality may be manifested by a person of very limited economic resources.

6. Explain why "it is more blessed to give than to receive."

CHAPTER XXIII

TEMPERANCE

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

"And as he reasoned of righteousness, *temperance*, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." The Acts XXIV: 24, 25.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans XIII: 13, 14.

"Wherefore be ye not unwise, but understanding what the will of the Lord is.

"*And be not drunk with wine*, wherein is excess; but be filled with the Spirit;

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

"Submitting yourselves one to another in the fear of God." Ephesians V: 17-21.[1]

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" I Peter II: 11.

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[1] See also Eph. IV: 17-32; I Timothy II: 2-7; Titus I: 7-11; and II: all; and III: 1-8.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

"Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

"Who shall give account to him that is ready to judge the quick and the dead.

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter IV: 1-7.[2]

Commentary

The term *temperance* in Greek ethics has a very wide meaning; it includes all forms of self-control as they relate to a rational, moral life. The Greeks generally were much inclined to identify it with moderation or a mean between extremes. Aristotle worked out a whole scheme of virtues on this basis.

In recent times temperance has come to mean abstinence from use of intoxicating drinks as a beverage. This may have come about from the fact that one who does thus indulge usually becomes very intemperate in many other ways.

In the wider meaning of this term a large proportion of the moral teaching of the New Testament may be classified as temperance teaching. The type of life that Paul and his associates called living in agreement with the spirit and in opposition to fleshly lusts is in modern ethics called self-control or self-direction in agreement with moral ideals. Since, however, these various phases of the moral life are dealt with under other headings, the term temperance in this commentary is used in the narrower and more popular sense.

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[2] See also I Peter V: 8, 9.

Those who justify use of wine as a beverage by pointing to the fact that it was in common use in Palestine in New Testament times, and that its use, except in excess, was not specifically condemned, have not given sufficient attention to two important facts; i. e., the conditions that generally prevailed in Palestine; and the newer knowledge and correspondingly higher standards that have since developed.

As to the first of these points, the soil and climatic conditions in Palestine are much more favorable to grape production than to most other crops. This is due to there being extensive tracts of uneven and often rocky soil and to the extreme dryness of its semi-tropical climate. Also, until recent times the only practical method of conserving grapes for use throughout the year was by turning the juice into wine.

In most parts of Palestine sanitary drinking water is hard to obtain. In many places, including Jerusalem, except during the time it was supplied with spring water from Solomon's pools,[8] the people were dependent chiefly upon collection of rain water in pools. Between the heat of a Palestine summer and the long periods of drought it may be, from a medical point of view, there was more safety, if not more wisdom, in substituting a little wine, "for the stomach's sake." It is also a fact that the wine most commonly used, if we may judge by more modern customs, was of the sour and comparatively non-intoxicating variety—the kind that quenches the thirst without stimulating desire to drink in excess.

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[8] There are, of course, places in Palestine besides Solomon's pools where pure spring water is available.

This explanation is offered not as an excuse for the use of wine in general, nor for its use at all under conditions that prevail in a modern civilized country, but only to throw light upon the reasons for this practice under conditions very different from those that now prevail among western nations.

As to the second point, temperance, as a modern problem, must be considered on its merits under existing conditions, and in the light of all human experience with respect to this problem. For a generation past the bad physiological effects of alcoholic drinks have been taught in the schools; this knowledge was not available to the ancients. More recently attention is forcefully called to the great danger to life and limb resulting from use of intoxicants. This danger is not to the user alone, but to everyone who may cross his path. The complex conditions of modern transportation demand that everyone who ventures out, either as driver or as pedestrian, have full command of his senses and his muscles. There is also now a keener appreciation of the very great moral and social ill-effects of the use of alcoholic